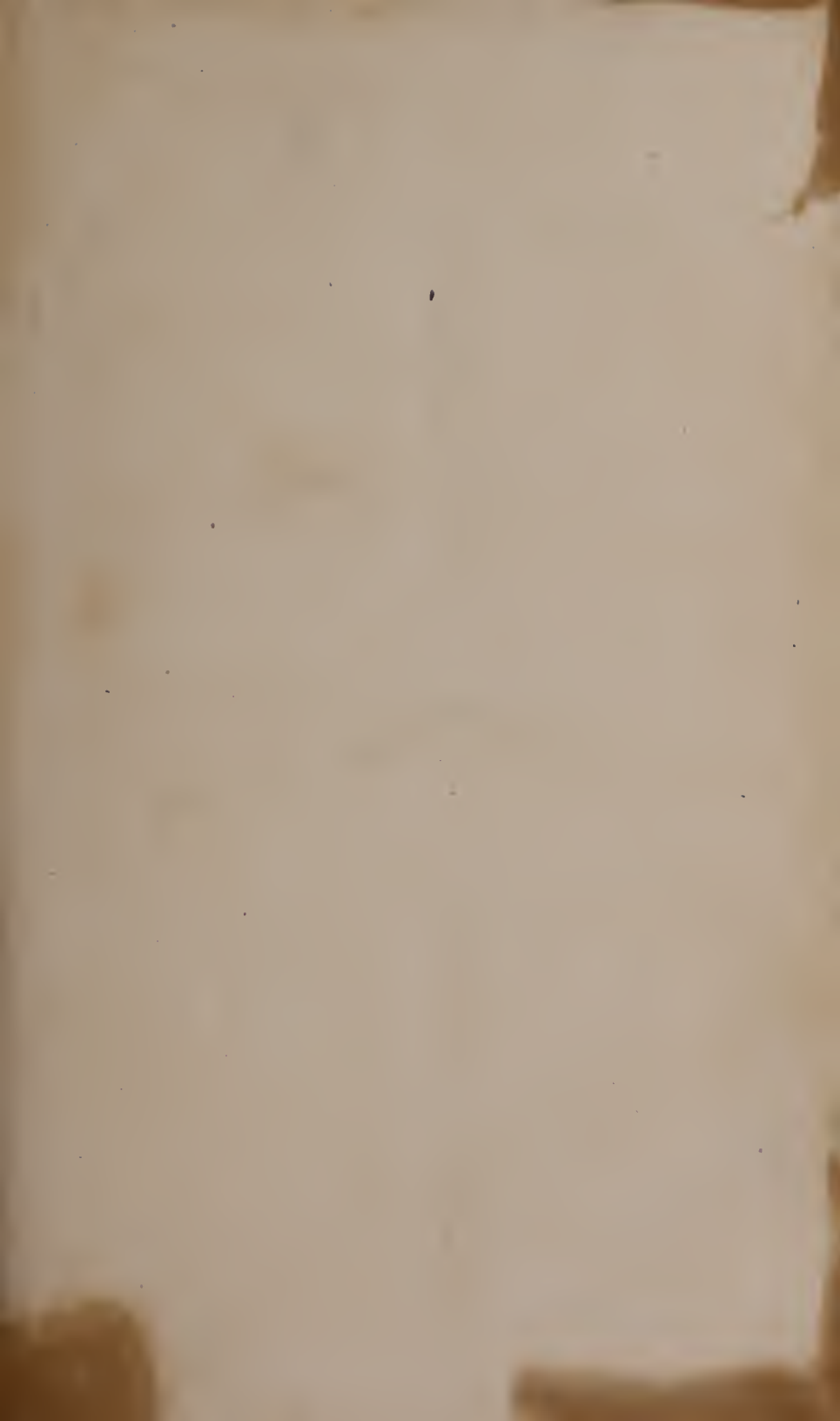




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BANNER OF THE COVENANT.

1850.

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*"For Christ's Crown and Covenant."*

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# Banner of the Covenant.

NOVEMBER, 1850.

## Theological Discussions.

[Continued from page 315.]

### THE FRIENDS OF AN INSPIRED PSALMODY DEFENDED.

We shall now give the reader a few reasons for the purpose of showing him that the Dr.'s exposition of the passage is not more "rational" than the one advocated by the friends of an inspired psalmody.

One would suppose that the author, knowing as he must certainly have known that an interpretation different from the one he has given has been put on the passage, would have presented some reasons for this "more rational" view. But the reader will look in vain throughout this exposition for an argument. All he will find is, "By these (hymns and spiritual songs) I understand short pieces grounded on parts of the Holy Scriptures, adapted to particular occasions, and expressive of gratitude to God for his great mercies," and then we have the exclamation, "How strange is it that some Christians object to the use of such compositions in religious worship!" We shall only remark, that if the Dr. had given us an argument instead of this exclamation, it would have been rather more in place. At least it would have prevented the suspicion that he found it no easy matter to find one that would satisfy a rational and inquiring mind. The importance of the subject, and the manner in which it has agitated, and still continues to agitate the Christian community, rendered it highly proper for him to give at least one reason for this "more rational view," especially as those who oppose it are refusing to comply with an Apostolic injunction.

We wish the reader to notice that the Dr. takes it for granted that the "hymns and spiritual songs," here mentioned by the Apostle, were such as he has in his hymn-book. This he has assumed, and on this assumption he presents those whose views he opposes in a false light before his reader. He asks, "Can it be doubted, in the face of our text, that the Christians of Ephesus used hymns and spiritual songs?" Who doubts this? Did the Dr. ever hear a doubt expressed on this point? The doubt, Dr., is not that they used "hymns and spiritual songs," but the doubt is that they used such hymns and spiritual songs as those for the use of which you contend. This is the "fact," however "curious" it may appear, and the removal of this doubt requires something more than a mere assertion that the point which we call in question is "perfectly obvious and incontestable." That it is not so self-evident, we shall now proceed to show.

Let it be borne in mind that the Dr. admits that the psalms of David, or at least those songs which are contained in the Scriptures, are in-

tended by the Apostle in the use of the term "psalms," which he here employs. He does not, it is true, assert this in so many words, yet it is obvious that this is the way in which he would have his reader to interpret his remarks; for after speaking of the psalms of David in the language of eulogy, he dismisses the discussion of this term, and then quotes simply the words "hymns and spiritual songs," and then proceeds to explain what he understands them to be. If this be not the distinction which he makes between these terms, he has failed altogether to distinguish them, for he represents the hymns and spiritual songs as being "bottomed on the word of God." Whether this, however, be the Dr.'s view of the import of the word psalms, employed by the Apostle, nothing can be more certain than that it is the prevailing view of those who advocate the use of uninspired compositions. The very first question which the friends of an inspired psalmody will be likely to hear, is, Are we not commanded to sing hymns and spiritual songs as well as psalms? Besides, we have the highest authority for regarding it as an admitted fact that the psalms here referred to are the psalms of David. We have the authority of the editors of the Princeton Repertory, a work published under the auspices and sustained by the patronage of the same church as the one to which our worthy father belongs, and edited by men of superior learning and talent. In the vol. for 1829, the editors say, in an article entitled, "The sacred poetry of the early Christians," "We can hardly conceive it possible that the psalms of David could have been so generally adopted in the churches, and so highly esteemed by the best of the fathers, unless they had been introduced and sanctioned by the Apostles and inspired teachers." Again, they say, "It seems more correspondent to scripture usage to consider the term psalms here as meaning the book of psalms, as used in Luke xxiv. 44, and equivalent to *βιβλος ψαλμων*, Luke xx. 42, Acts i. 20, to which the New Testament writers so frequently refer for prophecies, proofs and illustrations of their facts and doctrines." In another part of the same article, the reader will find the following remark, which will, no doubt, commend itself to his good sense: "As the first Christians were drawn from the synagogue, they naturally brought with them those songs of Zion which were associated with all their earliest recollections and best feelings, and appropriated them to the services of the New Dispensation." In addition to this we may adduce the fact that the book of Dr. Watts is professedly made upon an admission that the psalms here mentioned by the Apostle are somehow or other the psalms of David, for we have in this collection one hundred and fifty psalms which our worthy father calls a "version of the psalms." We then, surely, have the very best of reasons for coming to the conclusion that all parties are agreed that the Apostle here refers to the psalms of David.

The true question, then, before us is, Have we any reason for supposing that the hymns and spiritual songs here mentioned are any thing different from the psalms? If not, then there is no "evidence," to the "force" of which the prejudice referred to by Dr. Neill can be supposed to "yield." The Dr. himself has given us no evidence, and here we might leave the matter.

But have the friends of an inspired psalmody nothing to support their position, that the Apostle, by these three terms, refers to the same thing, or at least that he does not, by hymns and spiritual songs, mean those which are not inspired? In order that the reader may judge of this, we shall submit to his candid attention the following considerations:

(1.) The difference contended for by the advocates of human psalmody is not practically observed by themselves. The very church to which the Dr. belongs has taken a metrical translation of the 23d psalm and of the hundredth psalm, and placed them among their hymns. Let the reader compare these psalms with the prose translation, and we are satisfied that he will at once acknowledge that if there can be such a thing as a metrical translation of the psalms, they may with the greatest propriety be so called. Surely if there be one among the one hundred and fifty of Dr. Watts that may be called a psalm, these two deserve the name of "psalms." Let me ask, then, Are these two metrical translations of the psalms of David hymns? So have the General Assembly declared. Why may not the rest be called by the same name?

(2.) If there be a distinction between the psalms and hymns, we are bound by the same mode of interpretation to suppose a distinction between the hymns and spiritual songs. But can the Dr. tell us what this distinction is? Let a hymn or spiritual song be read from their collection, and who can tell to which class they belong. Has not the Dr. himself confounded them in the exposition which he has given of this passage? In this he has violated the very rule of interpretation by which alone he can establish such a distinction between the first and second as the one for which he contends.

(3.) There are strong presumptions against recognising such a distinction as the one contended for by Dr. Neill, and those who sympathize with him. Either these hymns or spiritual songs were written by divine inspiration, or they were not. If they were thus written, then we have in this command a direction to sing an inspired psalmody, and, of course, the Dr. must give up his position, for this is the very thing for which we contend. But what is the conclusion to which this admission brings us, on the supposition that these hymns and spiritual songs are not found in the Scriptures? The necessary conclusion is, that a part of the inspired writings have been lost, a conclusion to which we are sure our friend would be unwilling to come. The pious feelings of his heart would revolt against it. He will no doubt be ready to say, with the editors of the Repertory, that "It is not probable that any were written under the influence of inspiration, or they would have been preserved with other inspired writings." Suppose, however, we take the other position, and say, with these editors, "That men of education, genius and piety, employed their talents in the composition of hymns and spiritual odes, which, being approved by the Apostle, were introduced into the services of the church." Then leaving altogether out of view the important fact that we have not now the Apostles, to whose judgment we can submit our uninspired hymns, and that those which our worthy father has so highly praised, do not profess to have the *imprimatur* of these holy men—four difficulties present themselves to the mind: (a.) Why is it that we have not, in any of the Scriptures, the least allusion to the *making* of hymns and spiritual odes by these men "of education, genius and piety?" On this subject there reigns throughout the Scriptures the stillness of the grave. Is not this strange, especially when we consider the importance of praise as a part of Divine worship, and the agitation which "the introduction of hymns into the services of the church," often produces at the present time? (b.) Is it reasonable to suppose that there would be found in the very infancy of the New Testament church a sufficient number of such men qualified to supply the

church with these hymns and spiritual odes? Take these Ephesians, for instance. We know what they were before converted to Christianity. They were sunk in all the ignorance and pollution of idolatry, having been from their childhood worshippers of the great goddess Diana. Without at all presuming to call in question the existence among them of men of education, genius and piety, we think it is by no means an unreasonable supposition, that it would not have been safe to commit to men just converted from their idolatrous worship, and consequently but partially enlightened and established in the truth, the making "of hymns and spiritual songs," in which to celebrate the praises of Jehovah. To our mind it would seem to be a dangerous experiment. (c.) The making of hymns by uninspired men, would, in all probability, produce difficulties between the Hebrew and Gentile Christians. In the language of the editors of the Repertory, "The Hebrew Christians had probably been accustomed from childhood to consider inspired psalms alone admissible in the worship of the sanctuary, and cherished a holy and even superstitious dread of every thing like innovation or departure from the good old customs of their fathers." Is it probable that under these circumstances the apostle would direct to the use of uninspired hymns, when they had "those songs of Zion which were associated with all their earliest recollections and best feelings?" And if the direction in regard to hymns and spiritual songs were only designed for the Gentile Christians, would not their introduction be calculated to keep up a bad state of feeling between these two classes of Christians, who were so disposed to cherish unfriendly feelings towards each other? (d.) The strongest presumption, however, that presents itself to our mind against this interpretation is, that it places uninspired compositions upon a par with those which are inspired. Here we have, according to our author, the apostle associating, in the most intimate connexion, that which is confessedly the word of God, with the word of man; and not only so, but directing it to be used for the same end. Now we would address ourselves to that reverence which we know our pious father cherishes for the word of God, and ask him whether an interpretation involving such a presumption as this, is reasonable? Were we to hear him giving an affirmative answer to this question, we must say we would receive it with no little surprise.

(4.) Another evidence in favour of supposing the apostle by these three terms to mean the same thing, is the fact that they are so employed by English, Greek and Hebrew writers who are not inspired, and also by the inspired writers. A multitude of instances might be given, but we shall confine ourselves to a few. In the preface to a late work, entitled "The Psalms of David, translated by J. A. Alexander, Professor in the Theological Seminary at Princeton," the reader will find the following remarks: "A still more marked resemblance is, that they (the Psalms,) are all not only poetical but lyrical, i. e. songs, poems, intended to be sung, and with a musical accompaniment. Thirdly. They are all religious lyrics, even those which seem at first sight the most secular in theme and spirit, but which are all found on inquiry to be strongly expressive of religious feeling. In the fourth place, they are all ecclesiastical lyrics, psalms or hymns, intended to be permanently used in the worship of God, not excepting those which bear the clearest impress of original connexion with the social, domestic or

personal relations and experience of the writers." Now we have this learned and highly esteemed Professor, in the same church as the one to which our worthy father belongs, declaring not only that the Psalms of David are *all intended to be permanently used in the public worship of God*, (a remark worthy the attention of his brethren,) but also that they are all songs and hymns. Will this language be justified? Then why suppose that the apostle means any thing else by these terms, but the same Psalms of David, and why represent those who confine the matter of their praise to these psalms, as opposing the use of hymns and spiritual songs? Josephus refers to the Psalms of David under the name of songs and hymns. The Apostolic Canons contain this injunction: "Ἐτερος τους του Δαβιδ ψαλλετω ἕμνους και ὁ λαος τα ακροστιχια υποψαλλετω. Let another sing the hymns of David, and let the people repeat the concluding lines." Here we have not only a proof of the very great antiquity of the use of David's Psalms in the Christian church, but also a proof that they were known by the name of hymns—the very same name in the original which the apostle employs in the text. Dr. Gill tells us that they are spoken of in the Talmud by the name of "songs and praises, or hymns." Let us now open the sacred Scriptures, and here we shall find proof to the same effect. We find the Psalms called "Sepher Tehillim," (the Hymn Book,) in the very title of the Hebrew copy of the Psalms. The 145th Psalm is called Tehilla l' David, which Gesenius translates, "a hymn of David." The same term is frequently introduced into the body of the Psalm. Let the reader compare Psalm 22d and verse 23d of the Hebrew, with the Greek of Hebrews ii. 12, and he will find the declaration of the Psalmist, "In the midst of the congregation I will praise thee," [ahalleka] rendered by the apostle, [ἕμνησω,] "I will sing a hymn to thee." The word Halleluja, which so frequently occurs in the Psalms, is just a call to sing a hymn to the Lord. Other illustrations of this might be given, but let these suffice. Now when we find the sacred writers, and among these the apostle himself, using this very term "hymn" in application to the songs of inspiration, is it not fair to infer that he used it with the same application in the passage before us? But this is not all. It is generally supposed that the apostle made use of the Septuagint version of the Scriptures. With this version the Ephesians and Colossians, being Greeks, were no doubt familiar. Let us open then this version of the Psalms, and we will find some of them bearing the title of a psalm, others of a hymn, and others of a song exactly corresponding to the three Hebrew titles, Mizmar, Tehilla and Shir. These words in the Septuagint are the very same as those which are employed by the apostle when he directs the Ephesians and Colossians to "sing psalms, hymns and spiritual songs." Will the reader then look at this, and ask himself whether it is so "perfectly obvious and incontestable," after all, that the apostle intended such "psalms and hymns and spiritual songs," as those contended for by Dr. Neill? We may just remark, that the editors of the Repertory say, vol. 7, page 76, "External evidence places the titles of the Psalms precisely on the same foundation with the Psalms themselves." Professor Alexander, of Princeton, says, "They are found in the Hebrew text as far as we can trace its history, not as *addenda*, but as integral parts of the composition."

(5.) Another consideration which makes it highly probable that the

book of Psalms is intended by the apostle, is the fact that the same language is employed by the evangelist in Matthew xxvi. 30, where he tells us that the Saviour and his disciples at the celebration of the passover sang a hymn; [*ὑμνησαυτες, they having hymned.*] That a portion of the Psalms of David was used, is almost universally admitted. Indeed there is hardly any thing upon which commentators seem to be more generally agreed than this. The evidence in its behalf is as strong as it well could be without being positively asserted by the historian. The writings of the Jews abound with testimony to prove that it was their custom during that solemnity to sing the six Psalms of David, beginning with the 113th, and ending with the 118th. There is no evidence that a hymn was made for the occasion, and we know that it was his custom to comply with the observances of the Jews, of which this was one part, and certainly a most appropriate part. Now if it be admitted that the hymn sung by our Saviour and his disciples on this most affecting occasion was an inspired hymn, we argue, from this admission, that the hymns referred to by the apostle in this passage belonged to the same inspired collection. If this inspired collection was used by our Lord and his disciples, the presumption is, in absence of all proof to the contrary, that they would still continue to be used by the disciples. That this admission is made by those who use uninspired compositions, we have only to refer to Mr. Barnes. He says on this passage, "The passover was observed by the Jews by singing, or chanting, the 113th, 114th, 115th, 116th, 117th and 118th Psalms. There can be no doubt that our Saviour and the apostles also, used the same Psalms in their observance of the passover." Why then doubt that the apostle referred to the same collection when he told the Ephesians to "sing hymns?" Surely if any argument can be drawn from the *usus loquendi* of the sacred writers, it is on the side of those who maintain that the reference in this passage is to the Psalms of divine inspiration.

(6.) In the preceding remarks we have looked simply at the names employed by the apostle in designating that which he would have these Ephesians to sing. We now request the reader to give us his attention while we present to his consideration some additional evidence, drawn from the language employed by the apostle in connexion with the use of these three terms. (*a.*) These songs are called "*spiritual songs,*" [*ὠδαις πνευματικαῖς.*] The heathen made use of odes. In order to distinguish those which the apostle would have them to use, he calls them "*spiritual.*" Now we apprehend that there is, in the use of this term, a proof that the songs referred to by the apostle were those contained in the Scriptures. If the reader will take the pains, as we have done, to examine those places in the New Testament Scriptures where this word occurs, he will find that in every instance where the reference is not to created spirits, there is a distinct reference to the Spirit of God as the author of that to which the term is applied; unless, indeed, 1 Pet. ii. 5, and Rev. xi. 8, should be regarded as exceptions, which we think is questionable. Thus "*spiritual gifts*" are such as are communicated directly by the Spirit. We shall here quote the words of Mr. Barnes on the word "*spiritual,*" as it occurs in 1 Cor. x. 3, 4, "And did all eat of the same spiritual meat, and did all drink of the same spiritual drink, for they drank of that spiritual rock that followed them." "The word spiritual here," says Mr. Barnes, "is evidently

used to denote that which was given by the Spirit, or by God; that which was the result of his miraculous gift, and which was not produced by the ordinary way, and which was not the gross food on which men are usually supported. It had an excellency and value from the fact that it was the immediate gift of God, and thus called angels' food, Ps. lxxviii. 25. It is called by Josephus 'divine and extraordinary food.' [Ant. 3, 1.] In the language of the Scriptures, that which is distinguished for excellence, which is the immediate gift of God, which is unlike that which is gross, and of earthly origin, is called *spiritual*, to denote its purity, value, and excellence; compare Rom. vii. 14, 1 Cor. iii. 1; xv. 44, 46; Eph. i. 3. The idea of Paul here is, that all the Israelites were nourished and supported in this remarkable manner by food given directly by God." Again he says, "The word spiritual must be used in the sense of supernatural, or that which is immediately given by God." In addition to the passages to which Mr. Barnes refers, let the reader consult Rom. i. 11; xv. 27; 1 Cor. ii. 13, 14, 15; ix. 11; xii. 1; xiv. 1, 37; Gal. vi. 1; Col. i. 9. Now let this meaning be attached to the word in the passage before us, and we are brought to the conclusion that the songs here referred to by the apostle, are those which were "given by the Spirit, or by God," which were "not produced in the ordinary way," but which were "bestowed in a miraculous and supernatural manner," and where will we find such songs but those which are contained in the Scriptures? In singing the Psalms of David, we know that we are singing such songs, for he himself tells us, that "the Spirit of the Lord spake by him, and his word was on his tongue." That this is the import of the word *spiritual*, as here used, is rendered highly probable from the circumstance that the apostle has expressly mentioned the Holy Spirit in the same sentence.

(b.) Another reason for this interpretation is, that the apostle directs to the use of these "psalms, hymns and spiritual songs," as the means of being "filled with the Spirit." Now is not the word of God, the very word of God, the means which he makes use of in filling the hearts of his people? When the Saviour prayed that the Father would sanctify his disciples through his truth, he adds, "Thy word is truth." There we must go, if we would be filled with the Spirit. Out of these living wells we must draw water, with which to refresh our souls.

(c.) By referring to the parallel passage in Col. iii. 16, we find that the apostle directs to the singing of psalms, hymns and spiritual songs, as the means of letting "the word of Christ dwell in them richly, in all wisdom." Guyse has a sermon on this text, entitled "The Scriptures the word of Christ." This he shows from three considerations. "He is its author;" "He is its great subject;" and "He works and carries on his interest by it." "The Spirit of Christ," we are told, "was in the prophets, when they testified beforehand of the sufferings of Christ and the glory that should follow," and it is said, "He went and preached to the spirits in prison;" so that the Psalms of David may, with the greatest propriety, be called "the word of Christ." "There is not," says Bishop Horsely, "a page of this book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding him." "We are in these Psalms," (says Dr. Russell, in his admirable Letters,) "brought, as it were, into his closet, are made the witnesses of his secret devotions, and are enabled to see even the inward workings of his heart." Guyse, in the sermon before referred to,

infers that the "word of Christ," as here mentioned by the apostle, includes not only the New, but also the Old Testament Scriptures. He remarks, "It is in this most extensive view, that our apostle seems to take it, by his speaking, in the remainder of the verse, of teaching and admonishing one another in psalms and hymns and spiritual songs, which look with a very strong aspect toward the Old Testament writings, some of which are set forth under these titles." Add to this the consideration that but a part of the New Testament Scriptures was written at this time, so that we may readily suppose that the reference of the apostle is to the "psalms and hymns and spiritual songs" of the Old Testament Scriptures. At all events they must be such as belonged to the Scriptures, and this is all for which we are now contending. Now the reader will observe that it is this "word," (not simply the principles of this word, but the word itself,) which the apostle would have these Ephesians to let dwell in them, by singing psalms and hymns and spiritual songs. Is not this more likely to be done by singing the sacred songs of this word, than by singing those which have been composed by erring man, whatever may be his piety and learning? Is it not more likely that we shall in this way attain to that "wisdom" of which the apostle speaks in the same passage? We know how it was with David; "I have more understanding," he could say, "than all my teachers, for *thy testimonies* are my meditation."

We have thus laid before the reader the reasons which have led us, in common with the other friends of an inspired psalmody, to believe that there is, in this passage, no warrant for the making and singing of human hymns; and if such a warrant cannot be found here, we think our worthy father, and those who sympathize with him in his views, will search the Scriptures in vain for it. We hope these reasons will receive a fair and impartial consideration,—that our position on this subject will not be pronounced a "prejudice," before we have the benefit of a hearing. We open our bibles, and there we find a divine psalter,—one which the great God himself has prepared for us, and one, too, which he commanded his people to use in the celebration of his praises. We do not read, in all the volume of inspiration, of any thing being made use of which was not indited by his Spirit. We find, too, in this same blessed book, that he who has provided us with this book of Psalms, has given us the most explicit directions to adhere to his own institutions, and by the awful manifestations of his wrath on various occasions, taught us that it is highly provoking to the eyes of his glory to depart from them. We there learn that it is not enough for us to abstain from what he has forbidden, but that we should have nothing to do with any thing as a means of worship, which he has *not commanded*. We have solemnly professed, too, that it is a violation of the second commandment, to "worship God in any way *not appointed in his word*," and that this command requires us to "*observe and keep pure and entire all such ordinances as God hath appointed in his word*." We unroll the records of ecclesiastical history, and there we find the most abundant and satisfactory evidence that this divine Psalter has been in use in the church from the days of the apostles to the present time. It is true that we find plain intimation of hymns of human composition having been introduced into the church at a very early period of her existence. But we know that they had no more authority to do it than we have. We know also, from these records,



that the introduction of such hymns was made instrumental "in invading the purity of the church," and poisoning her with the most deadly heresies. We know, too, that there were "many voices raised against" the use of any other but those of divine inspiration; that their use was condemned by the first Council at Braga, and also by the Council of Ephesus,\* the very place in which the Christians resided to whom the words that we have been considering were addressed. We consult the experience of those Christians of different denominations, who have been most eminent for their piety, learning and soundness in the faith, and we hear them speaking in the most explicit manner of the sufficiency and suitableness of the songs of divine inspiration to the purposes of Christian worship. We remember that our divine Master, himself, "chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words, rather than in his own." We call to mind, too, the fact that the reformers of blessed memory, "taught and admonished one another" in these psalms, and hymns, and spiritual songs, and that not a few of the martyrs of Jesus have by them been "filled with the Spirit," while sealing their testimony with their blood. We are sure that in singing these songs we have something upon which our souls may rest with that confidence, joy and hope, which the very word of God alone can inspire. Such are our views, and such our feelings. We would now submit it to our worthy father, and the Christian community, whether the friends of an inspired psalmody should be regarded as the victims of "prejudice?"

There is one respect in which it must be admitted that we have the advantage of all others, and that is in the catholicity of our hymns. By the use of this term we mean the opposite of sectarianism. From the necessities of the case, the hymns of all churches must bear, to a greater or less degree, a denominational impress. Hence we have Methodist hymns, Baptist hymns, Presbyterian hymns, and even Universalist hymns, and we may reasonably expect that these various hymns will exhibit the peculiarities of the churches by which they have been respectively adopted. Lest it might be thought that we are biassed by "prejudice" on this subject, we shall quote the words of the editors of the "Biblical Repertory, or Princeton Review," a work of high authority in the church to which Dr. Neill, our author, belongs, and edited by men who have doubtless had the best opportunities of observation, and who no doubt make use of an uninspired psalmody. On page 505 of vol. 18, may be found the following remarks: "The psalmody of the Christian assembly has generally partaken largely of those characteristics of thought and expression, which arise from the circumstances of the people. In a divided state of the church, when the different denominations are zealous for their respective forms of doctrine and worship, the lyric poetry becomes strongly argumentative and polemical; addresses men, rather than God; and is employed to defend and inculcate theology, and to confirm the attachment of the people to their peculiar articles of faith. Hence each sect has its psalmody. Both policy and conscience are deemed to require the hymns to coincide in sentiment throughout with the creed of the sect.

\* See Biblical Repertory, vol. 1, pp. 530-1-2, and the Rites and Worship of the early Christian Churches, from the German of Neander, as translated in the Biblical Repertory of volume fourth.

And the doctrines are not only stated in poetical language, or language professedly poetical, and dwelt upon in a strain of devout meditation, but are frequently inculcated in a sort of metrical argument, and appeal to persons not supposed to believe them." Whatever objections, then, may be brought against the "psalms, hymns and spiritual songs" with which God by the inspiration of his Spirit has provided his church, it must be admitted that they are not liable to this objection; they are as catholic as the word of God itself.

Our worthy father intimates that the views maintained by us are not only less "rational," but less "liberal" than those which he advocates. The charge of illiberality is so often and so easily made, that it is but little regarded by serious people. One thing is certain, we ask no one to sing sectarian hymns, hymns "employed to confirm the attachment of the people to our peculiar articles of faith," and to proselyte others to these articles, unless, indeed, such be the character of God's word.

(To be concluded.)

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## Anti-Slavery.

### THE FUGITIVE NEGRO BLACKSMITH.

[From Chambers' Edinburgh Journal.]

We have had the satisfaction of forming the acquaintance of a veritable negro doctor of divinity—a man of agreeable manners, and pastor of a large coloured congregation. The history of this person—the Rev. James W. C. Pennington—which has been published in the form of a small volume, is so curious that we propose drawing attention to its contents.

Dr. Pennington was born a slave in the state of Maryland, and for the first twenty-one years of his life he was brought up chiefly on the estate of his master, who also owned his mother and several brothers and sisters. While still young he was taught the craft of a blacksmith, in which occupation he made himself so useful to his proprietor, that his value, when grown up, was at least a thousand dollars. Brought up in total ignorance of letters or of religion, and performing a dull round of mechanical drudgeries, James was left entirely to the rude promptings of Nature. There was in him, nevertheless, as in all God's creatures, a spirit, which revolted against coarse oppression, and made him sigh for liberty—the unchallenged possession of his own person. The spectacle of his father "cowed" for no offence produced a commotion of feeling that almost induced him to fly;—and matters were brought to a crisis by a fresh insult. "I was one day," says he, "shoeing a horse in the shop yard. I had been stooping for some time under the weight of the horse, which was large, and was very tired; meanwhile my master had taken a position on a little hill just in front of me, and stood leaning back on his cane, with his hat drawn over his eyes. I put down the horse's hoof, and straightened myself to rest for a moment, and without knowing he was there my eye caught his. This threw him into a panic of rage; he would have it that I was watching him. "What are you rolling your white eyes at me for, you lazy rascal?" He came down upon me with his cane, and laid over my shoulders, arms, and legs, about a dozen severe blows, so that my limbs and flesh were sore for several weeks, and then, after several other offensive

epithets, he left me. This affair my mother saw from her cottage, which was near; I being one of the oldest sons of my parents, my family was now mortified to the lowest degree. I had always aimed to be trustworthy; and feeling a high degree of mechanical pride, I had aimed to do my work with despatch and skill; my blacksmith's pride and taste was one thing that had reconciled me to remain a slave. I sought to distinguish myself in the finer branches of the business by invention and finish; I frequently tried my hand at making guns and pistols, putting blades in penknives, making fancy hammers, hatchets, sword-canes, &c. Besides, I used to assist my father in making straw hats and willow baskets, by which means we supplied our family with little articles of food, clothing, and luxury, which slaves in the mildest form of the system never get from the master; but after this, I found that my mechanic's pleasure and pride were gone. I thought of nothing but the family disgrace under which we were smarting, and how to get rid of it."

Without counsel or assistance, James determined to abscond, and, if possible, to reach the free soil of Pennsylvania. One Sunday in November, when all was quiet, he stole away into the woods, but so ill provided for flight that his whole stock of provisions was a morsel of Indian corn bread, about half a pound in weight.

All night he pursued his way, till the dawn broke upon him, weary, faint, chilled, almost disheartened. All day he sat in a corn shock in a squatting position, with no chance to rest, and all night, again, without food, he fled northward. Another day he lay concealed with no sustenance but a few sour apples, and at night again pressed on his wearisome journey.

Frequently he was overcome with hunger and fatigue, and sat down and slept for a few minutes. At the dawn of the day he saw a toll bar, and here he ventured to ask the best way to Philadelphia. This information he received, and set off in the right direction. His taking the open road was fatal. Shortly he was observed by a man who was vigilant in detecting runaway negroes, and by him he was ordered to give an account of himself. After a little parley James took to his heels; but a hue-and-cry being raised, he was speedily captured. Led to the tavern as a prisoner, his fate appeared to be no longer doubtful. To all questionings James persisted in saying he was a free man; but he could produce no papers, and his case was desperate. Here takes place what the writer calls a moral dilemma. In imminent risk of being sent back to slavery and punishment, was he justified in trying to escape by telling a falsehood? We may hope that the recording angel will blot out the unfortunate negro's offence against truth on this occasion. James's fabricated story was ingenious. He had belonged to a slave trader who had been taken ill and died of small pox while on his way to Georgia with a lot of slaves. Several of the gang also died of this infectious disease, and no one claiming, or wishing to have any thing to do with the survivors, they all dispersed. On hearing the account the assembled bystanders moved off to a respectful distance, and some voted for letting him go. He was, however, retained during the day, and received some food, which was the first meal he had eaten since Sunday. Towards night, being watched only by a boy, he contrived to slip away, and again was lost to pursuit among the woods.

In dense darkness the wretched man wandered, stumbling through


bushes and marshes, dragging through thorns, briars, and run-vines, wet and shivering in the cold wind, till he struck a road which he pursued with many misgivings as to its course. Through the following day he hid himself in the straw of a barn.

In the course of the afternoon he heard with terror the noise of horsemen who passed in search of him. They spoke a few words to the farmer, mentioning that the runaway nigger was a blacksmith, and that a reward of two hundred dollars was offered for his recovery. It was now too evident that the country was aroused on the subject of his escape. Night came and he was again on his route; but speed was out of the question. "All I could do was to keep my legs in motion, and this I continued to do with the utmost difficulty. The latter part of the night I suffered extremely from cold. There came a heavy frost: I expected every moment to fall on the road and perish. I came to a corn-field covered with heavy stocks of Indian corn that had been cut; I went into this and got an ear, and then crept into one of the shocks—ate as much of it as I could, and thought I would rest a little and start again; but weary nature could not sustain the operation of grinding hard corn for its own nourishment, and I sunk to sleep. When I awoke the sun was shining around. I started with alarm, but it was too late to think of seeking another shelter; I therefore nestled myself down, and concealed myself as well as possible from the light of day. After recovering a little from my fright, I commenced eating my whole corn. Grain by grain I worked away at it: when my jaws grew tired, as they often did, I would rest, and then begin afresh. Thus, although I began an early breakfast, I was nearly the whole of the forenoon, when I was thrown into a panic by the appearance of a party of gunners, who passed near me with their dogs. After shooting one or two birds, however, and passing within a few rods of my frail covering, they went on and left me again in hope.

Refreshed somewhat by this hard meal, he set out with better speed the next night; and, ere morning, reached, as he thought, the line of Pennsylvania, and under this impression skipped and sang for joy. What ensued may be told in his own words:

"A little after the sun rose, I came in sight of a toll gate. For a moment, all the events which followed my passing a toll gate on Wednesday morning came fresh to my recollection and produced some hesitation; but, at all events, said I, I will try again. On arriving at the gate I found it attended only by an elderly woman, whom I afterwards learned was a widow, and an excellent Christian woman. I asked her if I was in Pennsylvania. On being informed that I was, I asked her if she knew where I could get employment. She said she did not, but advised me to go to W—— W——, a Quaker, who lived about three miles from her, whom I would find to take an interest in me. She gave me directions which way to take. I thanked her, and bade her good morning, and was very careful to follow her directions. In about half an hour I stood at the door of W—— W——. After knocking the door opened upon a comfortably spread table, the sight of which seemed at once to increase my hunger sevenfold. Not daring to enter, I said I had been sent to him in search of employment. "Well," said he, "come in, and take thy breakfast, and get warm!" These words, spoken by a stranger, but with a character of simple sincerity and fatherly kindness, made an overwhelming impression upon my mind.

They made me feel in spite of all my fear and timidity, that I had in the providence of God found a friend and a home. He at once gained my confidence, and I felt that I might confide in him a fact which I had as yet confided to no one. From that day to this, whenever I discover the least disposition in my heart to disregard the wretched position of any poor or distressed persons, with whom I meet, I call to mind these words—'Come in and take thy breakfast, and get warm.' They invariably remind me of what I was at that time. My condition was as wretched as that of any human being can possibly be, with the exception of the loss of health or reason. I had but four pieces of clothing about my person, having left all the rest in the hands of my captors. I was a starving fugitive, without home or friends; a reward offered for my person in the public papers; pursued by cruel man-hunters, and no claim upon him to whose door I went. Had he turned me away I must have perished. Nay, he took me in and gave of his food, and shared with me his own garments. Such treatment I had never before received from the hands of any white man." We have copied the whole of the passage. Its simple eloquence is the best tribute that can be paid to that spirit of benevolence which so universally distinguishes the society of Friends.

By W—— W——,  (it might be imprudent to give the whole name of this good man,) the wretched wanderer was, as he tells us, fed, clothed, and employed; not only so, but was instructed in reading, writing, and much useful knowledge. Here, for the first time, also, did he learn one word of the truths of religion. "As my friend poured light into my mind, I saw the darkness; it amazed and grieved me beyond description. Sometimes I sank down under the load, and became discouraged, and dared not hope that I could ever succeed in acquiring knowledge enough to make me happy, or useful to my fellow beings. My dear friend W—— W——, however, had a happy tact to inspire me with confidence; and he perceiving my state of mind, exerted himself, not without success, to encourage me. He cited to me various instances of coloured persons, of whom I had not heard before, and who had distinguished themselves for learning—such as Bannicker, Wheatly, and Francis Williams."

After six months' residence with the benevolent Quaker, he went to Long Island, where, with an insatiable thirst for knowledge, and untiring perseverance, he continued his studies at intervals of labour. He is now widely known in this country and Europe, as an accomplished scholar and an eloquent clergyman. His recent tour in Europe has been marked by a high appreciation of his talents and character. He was a respected member of the late Peace Congress at Paris. The University of Heidelberg, much to its honour, conferred on him the degree of Doctor of Divinity—and he has every where been received with the respect due to such an exhibition of strength, perseverance, talent, and worth. We have been compelled to abbreviate the narrative, and thus weaken its force, to bring it within the limits of our little sheet.

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### Miscellaneous.

#### CURIOSITIES OF SCIENCE.

The following passage is from an address recently delivered by Professor Mapes, before the Mechanic's Institute of New York:—

I mention these facts only in the hope of showing you that there is a pleasure in studying the sciences; and when we come to Natural History, we shall find the study of that still more amusing. The animal and vegetable worlds are well worthy of observation. Probably you all know what is meant by *cycloid*. If we make a spot on the periphery of a wheel travelling on a plane, the figure which that spot describes is a cycloid. Now, there is no figure in which a body can be moved with so much velocity and such regularity of speed, not even the straight line. Mathematicians discovered this not many years ago, but nature's God taught it to the eagle before mathematics were invented; when the eagle pounces upon his prey, he describes the figure of a cycloid.

A globe placed in water, or in air, in moving, meets with resistance, and its velocity will be retarded. If you alter the globe to the form of an egg, there will be less resistance. And then there is a form called the solid of least resistance, which mathematicians studied for many years to discover; and when they had discovered it, they found they had the form of a fish's head. Nature had "rigged out" the fish into just such a figure.

The feathers of birds, and each particular part of them, are arranged at such an angle as to be most efficient in assisting flight. The human eye has a mirror on which objects are reflected, and a nerve by which these reflections are conveyed to the brain, and thus we are enabled to take an interest in the objects which pass before the eye. Now, when the eye is too convex, we use one kind of glasses to correct the fault; and if it be not convex enough, or if we wish to look at objects at a different distance, we use glasses of entirely another description.

But as birds cannot get spectacles, Providence has given them a method of supplying the deficiency. They have the power of contracting the eye, of making it more convex, so as to see the specks which float in the atmosphere, and catch them for food; and also of flattening the eye, to see a great distance, and observe whether any vulture or other enemy is threatening to destroy them. In addition to this, they have a film, or coating, which can be suddenly thrown down over the eye to protect it; because at the velocity at which they fly, and with the delicate texture of their eye, the least speck of dust would act upon it as a penknife thrust into the human eye. This film is to protect the eye, and the same thing exists to some extent in the eye of the horse. The horse has a large eye, very liable to take dust. This coating in the horse's eye is called the haw, or third eyelid, and, if you will watch closely, you may see it descend and return with electric velocity. It clears away the dust, and protects the eye from injury. If the eye should catch cold, the haw hardens and projects, and ignorant persons cut it off, and thus destroy this safeguard.

You all know, if you take a pound of iron, and make of it a rod a foot long, what weight it will support. But if it be a hollow rod, it will support a weight many times greater than before. Nature seems to have taken advantage of this also, long before mathematicians had discovered it, and all the bones of animals are hollow. The bones of birds are large, because they must be strong to move their large wings with sufficient velocity; but they must also be light, in order to float easily upon the air.

Birds also illustrate another fact in natural philosophy. If you take a bag, make it air-tight, and put it under water, it will support a large weight, say a hundred pounds. But twist it, or diminish the air in it, and it will support no such weight. Now, a bird has such an air-bag. When he wishes to descend, he compresses it at will, and descends rapidly; when he would rise, he increases it, and floats with ease. He also has the power of forcing air into the hollow parts of the body, and thus to assist his flight.

The same thing may be observed in fishes. They also have an air-bag to

enable them to rise or sink in the water till they find their temperature. If they wish to rise, they increase it; if they wish to sink, they compress it, and down they go. Sometimes the fish, in sinking, makes too strong an effort to compress it; then down he goes to the bottom, and there remains for the rest of his life. Flounders and some other fish have no air-bag, and so they are never found floating on the surface, but must always be caught at the bottom.

In this way are the principles of science applied to almost every thing. You wish to know how to pack the greatest amount of bulk in the smallest space. The forms of cylinders leave large spaces between them. Mathematicians laboured hard for a long time to find what figure could be used so as to lose no space; and at last found that it was the six-sided figure, and also three planes ending in a point formed the strongest roof or door. The honey-bee discovered the same things a good while ago. Honeycomb is made up of six-sided figures, and the roof is built with three-plane surfaces coming to a point.

If a flexible vessel be emptied of air, its sides will be almost crushed together by the pressure of the surrounding atmosphere. And if a tube partly filled with fluid, be emptied of air, the fluid will rise to the top. The bee understands this, and when he comes to the top of the tall honeysuckle, and finds that he cannot reach the sweet matter at its bottom, he thrusts in his body, shuts up the flower, and then exhausts the air, and so possesses himself of the dust and honey of the flower. The feet of flies and lizards are constructed on a similar principle, and they thus walk with ease on glass or ceiling. Their feet are so made as to create a vacuum beneath them, and so they have the pressure of the atmosphere, fifteen pounds to the square inch, to enable them to hold on. The cat has the same power to a less extent.

Plants require the sunlight, and some flowers turn themselves towards the sun, as it travels round from east to west. The sunflower does this, and so does a field of clover. The facts, though we have not yet got the reason of them, are still extremely interesting.

You all know that if a hollow ball be filled with gas, lighter than the air, it will rise and float away. The fact is beautifully carried out in nature. The farina, or impregnating dust of the plants, are little balls, extremely thin, and filled with light gas. They are blown off from the male plant, and by falling on the female plant, impregnate it. Nature has so arranged it, that the unctuous matter, which causes the impregnating part of plants to attach to others, never occurs at precisely the same time in male and female plants. Thus if the farina from the male plant hit the male, it does not adhere; but if it hit the female, it does attach; the balls burst, but they are fastened, and take effect. Thus impregnation often takes place many yards distant. In raising Indian corn, you must all have noticed that a single hill of red corn will be scattered to a long distance through the whole.

The Virginia creepers throw out tendrils in the form of a foot, with five toes; each toe has a large number of hairs or spine, which, entering the small opening of brick or lime, swell and hold on; but when decaying, they shrink, and the plant falls off. The vanilla plant of the West Indies exhibits a similar construction, except that it winds itself around other objects.

The gastric juice is worthy of remark. It is a tasteless, colourless, inodorous, limpid fluid, like water, and is adapted, in different animals, to different purposes. In the hyena and other carnivorous animals, it will dissolve dead flesh. These creatures then live upon other animals, and even bones are soluble in gastric juice, while it will not dissolve vegetables at all. On the other hand, some animals live entirely on vegetables, and their gastric juice will not dissolve animal food.

We cannot alter the nature of an animal by changing its food. It will still belong to the family. In this particular, bees are better instructed. When

they lose their queen bee—which is an entirely different animal from the working bee—if you present another to them within twenty-four hours, they will not accept of her nor obey her. They prefer taking an ordinary grub, before it has become a flyer, and feeding it with a particular food, and treating it in a particular way—and when it leaves the grub state it becomes a queen bee, and they always suffer themselves to be governed by her.

The habits of ants are extremely curious. We all have heard of ant houses, sometimes twenty feet in diameter, filled with halls and rooms of great size and strength. These and beaver dams are constructed upon strictly mechanical principles.

In some insect species, the males have wings, while the females have none. This is the case with the glow-worm; and the female has the property of emitting a phosphorescent light, and were it not for this, the gentleman glow would never find his lady love.

**NEVER STOP FOR STORMS.**—A young licentiate in a distant school district made an appointment for a five o'clock lecture with a church to whom he was accustomed to preach on the Sabbath. Accompanied by a venerable deacon of the church, he had accomplished half the distance to the place of meeting, when a severe thunder storm arose, and obliged them to take shelter in a barn by the road-side. After the rain had abated, the young minister said to his aged companion—"Come, deacon, the storm is over, and we had better go on."

The deacon's reply was—"I think not. The storm will prevent attendance, and you will find the school-house nearly or quite empty."

"But an appointment was made, and must be kept."

"I think it will be useless."

"Well, deacon, you will do as you think best; I must fulfil the engagement."

The deacon returned home. The preacher proceeded on his way, and found a full congregation assembled to hear his lecture. Seeing so many gathered around him, and feeling that he might have lost an opportunity of benefiting some soul that was groping in darkness had he yielded to the plausible conclusion of his friend, the young man then formed the resolution never, under any circumstances, to be deterred by a storm from performing his duty.

Another test of principle yet awaited the same minister. An appointment had been made on a week-day evening, six miles distant from his place of residence. The day came, but snow fell in clouds until late in the afternoon. Walking was, in consequence, very difficult, and he had no means for riding. Still, his purpose failed not. "I must go," he said. Two hours' severe toil brought him to the place of meeting. Only five or six individuals had assembled. But they were immortal beings, each having a soul worth a myriad of worlds. "Repent, for the kingdom of heaven is at hand," formed the subject of discourse. Worn, and almost regretting that he came, he left the house and returned to his home.

Several months after this a young lady presented herself to the church, asking baptism.

"When were you awakened to a sense of your state?"

"On that stormy night, when you, sir, preached at —, from the text, 'Repent, for the kingdom of heaven is at hand.'"

"Lord, forgive my unbelief," ejaculated the preacher; and again the resolution filled his mind, "*I will never stop for a storm.*"

Let Christians and Christian ministers never be frightened from duty by storms. God, by these apparent obstacles, often tries our faith and our devotion. Remember, too, that the amount of good done is not measured by the number that may be present at religious appointments. "Blessed are they that sow beside all waters."—*Watchman and Reflector.*



[For the Banner of the Covenant.]

## ROMANISM A NOVELTY IN IRELAND.

(Concluded.)

We now proceed to our last doctrinal proof, and shall present you with a few extracts from the writings of the early Christians of Ireland, connected with the fundamental and essential doctrine of justification by faith, which those wise and learned men drew forth from the Scriptures, and the opinions of the most approved writers.

The first that demands our attention, both from its importance, and the neglect into which it has fallen at the present day, is the doctrine of our *Predestination unto eternal life*. The first testimony shall be that of St. Gallus, an Irishman, who, in a sermon preached by him at Constance, thus writes, "That God by his immovable counsels ordained some of his creatures to praise him, and live blessedly, from him, and in him, and by him, namely by his eternal predestination, his free calling, and his grace, which was due to none." And Sedulius writing upon the epistle to the Romans thus states his opinion, that "he hath mercy with great goodness, and hardeneth without any iniquity, so as neither he that is delivered, can glory of his own merits; for as much as grace only maketh the distinction betwixt the redeemed and the lost, who, by a cause drawn from their common original, were framed together into one mass of perdition," for "all mankind stood condemned in the apostatical root (of Adam,) with so just and divine a judgment, that, although none should be freed from thence, no man could justly blame the justice of God; and such as were freed must so have been freed, that by those many who when not freed but left in their most just condemnation, it might be showed that the whole lump had deserved that the due judgment of God should have condemned even those that are justified, unless mercy had relieved them from that which was due; that so all the mouths of them which should glory in these merits, might be stopped, and he that glorieth might glory in the Lord." (Sedul. in Rom. C. J.) And St. Patrick likewise, has left this remarkable confession of his faith in these heart-touching words, "I was as a stone which lies in the deep mire: and he who is mighty came, and he indeed raised me and placed me on the top of the wall." (Opus. p. 5.)

Now compare with these, some of the expressions CONDEMNED by the *Bull Unigenitus*. "The grace of Jesus Christ, which is the efficacious principle of every kind of good, is necessary to every good work: without this, not only does nothing good exist, but nothing can exist." "Jesus Christ delivered himself to death to free for ever by his blood the first born, that is to say, the elect, from the hand of the exterminating angel." "When God desires to save a soul, let the time or place be what it may, an unfailling effect follows the will of God." "What is the Church but the company of the sons of God, dwelling in his bosom, adopted in Christ, subsisting in his person, redeemed by his blood, living by his Spirit, acting by his grace, and looking for the grace of the world to come?" "The Church or entire Christ has the incarnate Word for its head and all the saints for its members." "Nothing is more comprehensive than the Church, because it is made up of all the elect and the just of all ages." Such were the pure evangelical doctrines held by the primitive Irish church and which were *condemned* by the

Church of Rome because they did not comport with her modern novelties.

2. The next doctrine on which the primitive Irish church insisted, was that of original sin. They taught (as St. Augustine did,) that man using ill his free will, lost both himself and it, that as one by living is able to kill himself, but by killing himself is not able to live, nor hath power to raise up himself when he had killed himself; so when sin had been committed by free will, sin being the conqueror, free will was lost; forasmuch as of whom a man is overcome, of the same is he also brought in bondage; (2 Peter ii. 19;) that unto a man thus brought in bondage and sold, there is no liberty left to do well, unless *He* redeem him, whose saying is this, "If the Son make you free, ye shall be free indeed, (John viii. 36,) that the minds of men from their very youth are set upon evil: there being not a man that sinneth not." (Sedul. in Eph. ii.) "That a man hath nothing from himself but sin." (Ibid. in 1 Cor. iv.) "That God is the author of all good things, that is to say, both of good nature and of good will; which, unless God do work in him, man cannot do, because this good will is prepared by the Lord in man, that, by the gift of God, he may do that which of himself he could not do by his own free will." (Claud. Lib. 1 in Mat.) "That the good will of man goeth before many gifts of God, but not all; and of those which it doth not go before, itself is one. For both of these are read in the Holy Scriptures." "His mercy shall go before me and his mercy shall follow me," "it preventeth him that is unwilling that he may will, and it followeth him that is willing that he will not in vain. And that therefore we are admonished to ask that we may receive, to the end that what we do well may be effected by him, by whom it was effected that we did do well." (Sedul. in Rom. ix.)

Let us quote the doctrine of the Confession of Faith on this subject and see how it agrees with these sentiments of the Irish church. "Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased according to his will and holy counsel to permit, having purposed to order it to his own glory. By this sin they fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.

"From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." (Con. Faith, chap. vi, sect. 1, 2, 3, 4.) "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so as a natural man being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto."

When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will and to do that which is spiritually good, yet, so as that by reason of his remaining corruption, he doth not perfectly, nor only will that which is good, but also that which is

evil." (Con. chap. 9.) Now compare the Confession with the doctrines of the early Irish Church, with the writings of the Christians of those days, and it will appear that it is not only a standard of ancient *worship*, but a standard of ancient *faith*.

3. Let us turn now in the last place to the merit of works.

All the world knows that this is the strong hold of Romanism. There is in the city of Dublin, in the south chapel, a monument erected to the memory of a Roman Catholic gentleman, on which is inscribed the following epitaph:—"Sacred to the memory of the benevolent Edward Molloy, &c.; he employed the wealth of this world, only to secure the riches of the next, and leaving a balance of merit on the book of life, *he made Heaven debtor to mercy.*" This is dated 1818, and exhibits, in the strongest light, the effects of Romanism on the religious opinions of even the well educated and superior classes of that sect. Now compare this with the statement of St. Patrick in his confessions: "*I am greatly debtor to God*, who has vouchsafed to me so much grace, that so many people should be born again unto God through me." (Opus. chap. 14.) Once more: "Behold I now commend my soul to my most faithful God, whose ambassador I am in my great unworthiness:"—"in ignobilitate mea," (pp. 21, 28;) "*Non sum dignus Deo neque hominibus subvenire*; I am unworthy to assist either God or man." Add to this, that all the genuine works of St. Patrick are but comments on the following text, which he thus himself most forcibly proposes: "These are not my words, but the words of God and the apostles, and the prophets that have never lied. He who believeth shall be saved; but he that believeth not shall be damned." (Opus. p. 30.)

It would be very easy to enlarge this list, but it is sufficiently clear that in all those fundamental doctrines the written word and testimony of the early Irish Christians are directly and irreconcilably opposed to *modern Romanism*, while in the Confession of Faith may be found the tenets of our Reformers or Restorers of "Catholic faith" in perfect accordance with Scripture and with the voice of antiquity. Presbyterianism is therefore *no novelty*, but the old sterling and valuable coin rubbed clear of its rust and restored to its original brightness. And here allow us in conclusion to present a simple argument from the pen of Dr. Murray, Titular Bishop of Dublin. "He who denies *one* article of faith, proposed as such by the Catholic church, tears up the foundation on which the whole system rests, and pronounces it to have fallen from the privilege of inerrability, and to have ceased to be the pillar and ground of truth." And again: "The man who would prefer his own private judgment to the decision of the entire church, and would reject as untrue, that which it declares to have been revealed, would deny its infallibility, and protest against its doctrines; or in other words, *he would by the very fact become a Protestant.*" But the early Irish Christians did, as all must admit, deny some articles of faith as now held by the Church of Rome. They did prefer the voice of their own church, supported by Scripture and primitive authority, to the usurpations and modern additions, which popery even in those days was introducing; and in consequence were considered by her to be *aliens* and *schismatics*. Therefore, and the conclusion is most logically drawn from the premises laid down by him, *they were as we are*, all Protestant Catholics protesting against the monstrous claim and novelties of Rome.

[For the Banner of the Covenant.]

## THE SUSTENTATION FUND.

Want of space in my last letter prevented me from entering into any lengthened explanation of the calculations contained in it, and I observe my meaning has been misunderstood. I should hardly regret this, as it is the occasion of Mr. Abbott's valuable letter, were it not for an observation of our esteemed friend, which is likely to injure my cause among a very influential portion of your readers. Allow me then, if you please, to set myself right with Mr. Abbott and the ladies, by assuring you that I am altogether opposed to celibacy in general, and am particularly orthodox on the subject of the marriage of the clergy, believing, with Paul, that a bishop should be the husband of one wife, keep house, and practise hospitality, and that the church should give him the means of doing so. I am so far from supporting the plan of giving an equal sum to all ministers, without regard to circumstances, that, as Mr. Abbott may see by referring to my former letters, I oppose the present plan because it is not founded on the apostolic plan of distributing according to the need of the recipients. Unfortunately we have no accurate statistics of our church, so that I was unable to find what number of our bishops obey the apostolic injunction, so I had to take an average; and as it is universally conceded that the present salaries of our ministers are in many cases quite too low, I made it considerably higher. If \$750 is still too low, (as many intelligent friends assure me,) Mr. Abbott will see that there is an unappropriated surplus of \$6100, which would afford the means of rectifying the error. As to the probationers, if Mr. Abbott will deduct the travelling expenses from \$500, the remainder will not tempt him very much to enjoy the luxury of travelling. I knew a young gentleman who travelled 1530 miles, from June to January last, in the service of the church; and have been repeatedly assured that the sum which our probationers receive at present, hardly pays their expenses. These matters of detail, however, do not at all affect the principle of this plan, and a committee of experienced men would find little difficulty in arranging them satisfactorily. On these matters, then, Mr. Abbott and I are quite agreed. I regret that there are some other things in my letters which do not meet his approbation.

He does not think the plan of raising the funds for the support of the ministers of the gospel by pew rents unscriptural, because, he says, there is no positive plan laid down in the word of God for raising the funds for that purpose. I am very much surprised at this statement. If Mr. Abbott will read Lev. i. 3, 1 Cor. ix. 14, 2 Cor. ix. 7, and Gal. vi. 6, he will hardly maintain this opinion. He admits pew rent is not comanded in Scripture; I have proved in my former letters that it is contrary to Scripture.

1. As to the manner of raising it. The Scripture rule for the collection of the gospel fund is, that it should be of a man's "own voluntary will," and should "not be grudgingly, nor of necessity." The pew rent is assessed by the board of Trustees.

2. As to the persons from whom it is to be collected. The Scripture says, "Every one of you," "Him that is taught in the word." Pew rent is collected only from heads of families, and the youth of the church are trained up in the neglect of this duty.

3. As to the proportion in which it is to be contributed. The Scriptures say it should be "according to a man's ability," "as the Lord hath prospered him." Pew rent is assessed according to the locality and size of the sitting.

As Mr. Abbott does not disprove these, or any other arguments brought forward on this subject, he should not say that my position is incorrect.

Mr. Abbott does not think the apostles were supported from the common fund of the church at Jerusalem. My reasons for thinking that they were, are these. The apostles had no means of support but their own industry. And when they gave themselves wholly to prayer and the ministry of the word, they must have been supported by the church. Though there were many congregations of Christians in Jerusalem, yet we have no account of any church fund but that placed in the hands of the trustees named in Acts vi. From this fund, distribution was made to all men, as every man had need. The apostles had need. I infer that distribution was made to them from this fund.

Mr. Abbott does not think much of the success of this apostolical plan among the Methodists. I observe in my last Banner, that the sum raised by the English Wesleyans for missionary purposes last year, is \$540,550. It would appear from this, that if ignorance prevails in their pulpits, it is not owing to any deficiency of *pecuniary* resources. Some of your readers may perhaps regard this sum as an indication of "the state of affairs which exists there," and might wish and pray that the Covenanting church could be brought to do as much for the conversion of the world.

The voice of God's providence on this subject, is not less distinct than his written word. The departure of the church from Scriptural principle, has been followed by a lamentable declension in spirit and practice. Mr. Abbott's experience is valuable, as showing the practical operation of the pew rent system on the spirit of Christian liberality in a congregation. Were he singular in his experience, his known character for untiring diligence in the service of the church, as well as the position of the congregation to which he belongs, would call for respectful attention to his statement; but it is greatly to be feared that were the officers of many of our congregations to come forward in the same candid manner, with a statement of the spirit which prevails among them, it would be found not more favourable. What then is the result of Mr. Abbott's observation of the spirit and practice of Christian benevolence among the members of one of our largest and most active city churches, one which has for half a century enjoyed the labours of pastors, such as few churches are blessed with? Has the grace of liberality grown and strengthened among them by constant exercise? Have their young members been so trained up to it, that habit has made benevolence natural and easy to them? Does Mr. Abbott bear witness of them, that, like the Macedonian Covenanters, "to their power, yea, and beyond their power, they are willing of themselves, praying him with much entreaty to *receive the gift*," and does he report of them, as the trustees in the wilderness did, "The people bring much more than enough for the service of the work which the Lord commanded to make?" Alas, such is not the spirit which prevails among them. Let us hear his statement: "I have had a trial for years, in one of our large city congregations, in collecting moneys for

various purposes connected with the church, and I could almost always get \$10 in the shape of rent, with more ease and *less urgent appeals*, than I could get \$1 in the way of voluntary subscription for *any of the churches' wants.*"

Let me request the ministers and members of our church, who are praying for a revival of the Lord's work among us, to read this statement again, and ask themselves, How far may such a state of things be the legitimate consequence of a system of church polity which breaks up the church of God into a number of weak and struggling congregations, and neglects to train up the young in the practice of honouring God with the first fruits of their increase, and when they are grown up, lulls them into the delusion that they have fulfilled their duty to Him who bought them with his blood, when they have satisfied the demand of the Board of Trustees? A LAYMAN.

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[For the Banner of the Covenant.]

#### A SUGGESTION.

Many of the members of the Reformed church in Ireland and Scotland, are now making their preparations for coming out here in the spring, and those of them who have been brought up to farming would like to follow that way of life here. They have a strong desire to be under the care of the church of their fathers, and to train up their children in it; but they have no means of knowing the locality of our congregations, except from private letters, and these are only accessible to persons who have friends here. Now if you would be kind enough to state, on the cover of the Banner, the county and post town of each of our congregations and societies, and if some member of each of the western congregations would give you a short account of the locality, the information would be very useful; and if printed in the Banner, would be known in every congregation in Ireland and Scotland. Such matters as these should be noticed,—the healthiness of the place—the price of farms of 80 acres, with small improvements—the distance from market—the demand for farm labourers, and the wages paid them—the cheapest way of travelling there, from New York or Philadelphia.

I have seen a very fine account of the country in Northern Illinois, in a letter from Mr. Pearson, who was lately ordained near Udina, Kane co., Illinois; and also very favourable accounts of the country and people about Rock Prairie, Wisconsin, where Mr. Lamb has been lately ordained. From my own experience of the readiness and kindness with which the members of the church have assisted their brethren in whatsoever business they have need of such assistance, I doubt not they will respond to this communication, and if the design of your magazine will allow you to publish such matters, that you will cheerfully do so. To be useful this season, the information should be published before February. IMMIGRANT.

### Domestic Missions.

#### THE WORK OF DOMESTIC MISSIONS.

A friend has handed to us the last annual report of the General Assembly's Board of Domestic Missions, with a request to publish the following passages, taken from its concluding remarks. We do so with

great pleasure, and hope our readers will give to them a serious *practical* attention.

The work of Domestic Missions in this country contemplates several objects, each of vast importance, and all, as having a direct bearing on the interests and progress of Christ's kingdom, having strong claims on the prayers and liberality of God's people.

*Pastoral Sustentation* is a department in our Domestic Missions. The object of this is, to aid new and feeble churches in sustaining a stated ministry. This is a part of our work, of no small importance. It is unquestionably the plain duty of the Church, so far as there is ability, to see that her ministers, who are labouring diligently in her service, are not left to suffer for want of a reasonable and moderate support; and it is certainly the part of wisdom to use all proper measures for securing and strengthening what has already been gained. In this country, provision to aid in the sustentation of pastors, is a matter of *pressing necessity*. In very many places where churches have been organized, and where a stated ministry is of essential importance, it cannot be sustained without aid, and such are the changes constantly taking place in all parts of our country, such is the migratory spirit of the people, that to maintain a stated ministry in the churches we have, is a work of constantly increasing magnitude, requiring large and constantly augmenting resources. If our churches would discharge fully their duty in regard to this matter, their contributions for Domestic Missions must be largely increased.

There is also, in the work of Domestic Missions in this country, what may with some propriety be termed a *foreign department*, which demands the serious and prayerful attention of the churches. The number of foreigners now in this country is very great, and this number is constantly and rapidly increasing. We have, as our own citizens, the representatives of almost all civilized nations. The nations are brought to our doors, and Domestic Missions have become almost literally, *missions for the world*. This is an interesting and most important fact. God is sending to us the nations; and what is our plain duty in regard to this foreign population? Doubtless our duty is, so far as we can, to meet them with the gospel, and seek to bring them under a sanctifying and saving influence. This subject has been brought prominently before your Board, and they view it as of unspeakable importance. The great difficulty in the way of operating among our foreign population, is the want of suitable men to preach the gospel to them in their own language. What provision shall be made? what plan adopted to meet the exigency? The subject is commended to the serious attention of the Assembly.

In the state of population in this country, an intelligent, *active itineracy*, to a certain extent, is absolutely necessary. Many large sections in our older States, can hope for even a partial supply of gospel privileges, only in this way; while in our new States and territories, to meet in any measure the wants of the people, most of our missionaries must perform less or more itinerant labour.

And *new and very extensive fields are to be occupied*. This is doubtless the great work committed to your Board; to extend the boundaries of the Church, keep pace with our constantly moving population, take possession of new and important points, and have the gospel preached to the millions in this land, who are perishing for lack of knowledge.

The time has come, when no minister, no church, no friend to Christ and his cause, can hold back from this work, without guilt. Excuses for neglect will not answer. The Lord knoweth, and the day will disclose the utter fallacy of such excuses. *This work is ours*. God has laid it upon us, and will certainly hold us to a strict accountability for our faithfulness to the important trust. The resources of the Church are ample to meet all that is required. If God's ministers and people are but sensible of their high privilege, and will do their plain duty in this matter, there will be no lack of men or means. Let the churches but wake up to their high privilege, and holy responsibility: let the minds and the hearts of ministers and people be but absorbingly fixed on the great end of their Christian calling, the glory of Christ, and the extension of his kingdom, and soon the windows of heaven would be opened: the Spirit of God would be poured out; our sons and our daughters would be gathered into the fold of Christ; a host of godly ministers with a true missionary spirit would be raised up; the hearts of the people would be opened, to pray earnestly, and to

give willingly, and largely, to the treasury of the Lord; and this great country, beautiful for situation, and abounding with all that can minister to our comfort here, would soon become a blessing to our world, the joy of the whole earth.

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#### OREGON AND CALIFORNIA.

We are sure that every member of our church feels a deep interest in the proposed mission to these remote but very important parts of our country. It may be proper to mention that the Board of Missions, in compliance with the directions of Synod, has been giving attention to the subject. A correspondence has been commenced with the brethren in these regions, though as yet no replies have reached us, the distance being too great to allow it as yet. In the mean time we lay before our readers some extracts from a letter received by a friend in this city from one of his relatives in Oregon, and also a letter published in the Sparta Freeman, from Mr. Pattison, a Ruling Elder of our church, who has gone to that country. We have understood that one of the emigrants connected with our church proposes to return to Illinois this winter, and to set out for Oregon in the spring with a new expedition, if such can be formed. We hope that such arrangements may be made by that time as that our missionaries may accompany this expedition. As it is probable it may not depart till Synod shall meet, the opportunity will be afforded to our supreme judicatory to act in the case.

#### LETTER FROM OREGON.

Linn City, Oregon Territory, May 18, 1850.

DEAR SIR: \* \* You have probably heard of our arrival, before this time, from other sources. There was a good deal of sickness and death on the route. We suffered with others.

We were late getting through. On our arrival at Dalles or Cascades, November 3, one hundred miles above Fort Vancouver, we made a raft of logs, and floated down our wagons and goods to the Falls, about half way to the Fort, driving the cattle down by land. We then went to obtain a boat, or other means of getting down; but the weather turning cold, the river froze up, and we did not get to the neighbourhood of Vancouver until after Christmas. After earning three or four hundred dollars there at hewing timber, we ascended the Willamette to this place, on the opposite side of the river from Oregon City. Our cattle (twelve oxen and three cows) died before we could get them to the settlement; our little horse was stolen by the Indians just after we left Fort Hall; the two mules are all we have left.

The Rev. Mr. Blain, of the Associate Reformed Church, preaches here every Sabbath. He and his wife are of the first grade. We are glad of the opportunity of hearing him. At his house the other evening I got acquainted with John A. Dunlap; he is representative from Linn county to the territorial legislature, which is now in session. Mr. Blain is likewise a member of the house. The legislature and Circuit Court have both been called by Gov. Lane in reference to the murder of Dr. Whitman. The Sioux Indians have given up five or six of the murderers for punishment. I will send you a number of the *Oregon Spectator* containing the trial.



Our present purpose is to select some place for settlement convenient to market, where we would be glad to see some of our friends and acquaintances, if it is for their good. I have not yet seen much of the country. I was out in Tualitin Plains, an old settlement, in February. The wheat looked very well. It does not freeze here enough to injure potatoes.

There is a great call here for missionaries. There are many Seceders and Associate Reformed up the Valley; Mr. Kendall, who is preaching there, paid us a visit. I know of none of our church but ourselves; our people ought to locate some domestic missionaries here; a great field is open for labourers.

Ships come up to Milwaukie, six miles below, and *can* come to the foot of the Rapids, two miles below this. There are several steamboats building, to run on this river. The mail has hitherto been carried in sail ships; a steamer is said to be on the way from California for that purpose.

I have seen Mr. Catlin frequently, and was one night with him at Milwaukie. He is very well pleased with the country, and is going to settle on the Cowlitz, a small river running into the Columbia on the north side, about forty miles below the mouth of the Willamette. He speaks well of that section for settlement. I have seen persons from Fort George or Astoria, who like that country. The Umqua or Pacific Valley is also highly spoken of; it is south and west of us, just this side of Rogue river, where people are going this spring to gather gold. Rogue river is distant about two hundred miles.

Let those of your acquaintance and friends who want a better, and especially a healthier country, come on, as there is plenty of room yet.

Remember us all to our friends. We should be glad to get letters from any of them, and from any who have thoughts of coming to this country. Write and give us all the news you can, and accept this from

Truly your friend,  
Dr. R. W. MARSHALL.

WILLIAM PATTISON.

### Foreign Missions.

[For the Banner of the Covenant.]

#### JOURNAL OF A VOYAGE UP THE GANGES.

[Continued.]

*The Hot Winds.—Oude.* After leaving Allahabad, our progress was very slow, as the water was very low in the river, and the westerly winds blew very hard a great part of the time. These winds, at this season, blow with great vehemence, and as the season advances, become what are termed the *hot winds*, whose breath is perfectly scorching; already they begin to indicate this character, but we suffered less from the heat than the quantities of sand which, blowing in at every crevice, completely coated every thing in our boats with its subtle particles. We were now also passing the *Oude* territory and began to be annoyed by the insults of its uncultivated inhabitants. Our boats were often hooted at, and men almost in a state of nudity would swagger along the banks, singing songs which I understood to be of an odious character, in derision of us. This was not done to us as missionaries, for they could not know who we were, but from an idea that we belonged to that all-devouring monster, the *Company*. These scenes termi-

nated with the occurrences I have described in a former letter, and which I shall not here repeat.\*

*Cawnpore*, where we posted letters on the 14th of March, is a large military cantonment. There is usually a large force at this station, for the purpose of keeping the king of Oude and his subjects in check. This is the great emporium of boots, shoes, saddlery, &c., &c., at very low prices. Here are missionaries of the Church of England, upon whom I made a brief call, but had not an opportunity of learning the extent of their operations. They have a flourishing Girls' Orphan institution. Above Cawnpore, the water at this season becomes very shallow, and it was with some reluctance we again trusted to our boats. We would gladly have marched inland from this place to Saharanpur, but the season was too far advanced to render this practicable, and to travel by a quicker method would have involved too much expense. This we were unwilling to do, and adopted the only alternative, of baffling winds and sand on the river.

*Futteghur.*—*Furruckabad*. We left Cawnpore on the 16th of March, and reached Futteghur on the evening of the 23d. During this time we suffered a good deal from contrary winds, heat and sand, but experienced no more annoyance from the natives. Upon consultation with the Futteghur brethren, we determined to leave our boats, and proceed by Dāk, inland. [Our original intention was to have gone to Ghurmukteser, the highest navigable point on the river, but the unusually low state of the river rendered this impossible. Below Futteghur, the boats often went aground and stuck fast, until the men, by dint of exertion, actually lifted them over. The boats did not draw more than two feet of water. Our baggage went on by the river, and arrived at Saharanpur nearly a month after we were quietly settled at home. From Saturday to Tuesday evening we remained with the brethren here,—Mr. C.'s family in Mr. Scott's, and we at Mr. Seely's, at Furruckabad. The last mentioned place is the old city, and a very interesting one to visit. In it the missionaries have a very fine school, formerly a government one. The attendance is about 150 pupils. At Futteghur, as you are aware, the orphan institutions are situated. These stations are about three miles apart. I am happy to say, that since we passed through, a great revival has taken place there. Between twenty and thirty have made a profession of religion, and, at the last accounts, the work was still going on. We were very kindly treated by these brethren, and every assistance possible given to enable us to proceed without delay.

*Travelling*. The remainder of our journey was performed as follows:—the ladies and children, in palkies; Mr. C. and myself in a buggy. Each palky is carried by four men, who exchange with other four, at short intervals. The distance which eight men thus carry the palky is about eight miles, where a new relay is standing ready, just as horses in stage-coaches at home. The mode of travelling by a light conveyance, such as a buggy, has been introduced since good roads were made, and it is a real mercy, compared with the palky-bearing. We usually started about 5 o'clock, P. M., and by next morning, about 4, we would have gone some forty miles in this way. This was quick compared with the ten mile a day rate of the Budgerows. The day

we spent in houses of accommodation called *Dák Bungalows*, built by government, for the accommodation of travellers. There are persons in attendance, and sufficiently comfortable quarters can be had for the very moderate charge of one rupee, = 50 cents; provisions extra. For this amount the traveller is allowed to occupy a room for twenty-four hours, when he is liable to be turned out by the next arrival. These Bungalows render travelling in India, on the best roads, pleasant. We could usually sleep part of the night between the stages.

*The Harvest.* We were also much favoured by the light of a clear harvest moon. A *harvest moon* in the month of March! you will say, yes, indeed, for the people were just in the very bustle of their wheat harvest, and as we started on our journey each evening, we met the wearied Ryots returning from the toils of the harvest-field, with their wages on their backs. This is the method of paying the reapers. Each man carries away in the evening a part of the wheat he has reaped during the day. We stopped over Sabbath at Muree, in the *Dák Bungalows* two nights more, and we reached Saharanpur, having accomplished the journey from Futteghur in seven nights.

*Saharanpur.* I could not easily describe my feelings on approaching this place, and nothing could exceed the joy which Mr. and Mrs. Campbell evinced, on coming near their old abode. The roads in all directions around Saharanpur are excellent, and beautifully shaded with trees on either side. The district is studded with groves, thronged with birds. The land is the garden of India for fertility, and this gives to it a rich appearance, even in the season of the general impoverishment of nature, the hot winds. The moonlight was so good that as we entered Mr. C. pointed out every place of interest, connecting it with some recollection of the past. On we came, till at last, the moon shining out in full majesty, we entered the mission compound—without exaggeration one of the handsomest spots to be seen in the country. The taste displayed in the erection of the mission houses, and the general arrangements all around, although in a simple style, reflect great credit upon those who founded this station. The general opinion is, that the mission compound is an ornament to the very pretty station of Saharanpur. Mr. C. and I had gone ahead, thinking to arrive first; but what was our astonishment, on reaching his house, to find the ladies in full possession. Mrs. C. had directed her men by a *short cut*, so that she had time to survey the whole establishment before we arrived. We found Mr. Campbell's house "empty," but neither "swept" nor "garnished!" Mr. Caldwell had workmen engaged, putting it in order for their reception. We found, however, that Mr. Caldwell had made arrangements for us in his own house, to which we all repaired, and remained "*certain days*."

I have omitted many things in this letter intentionally, such as many of the scenes witnessed on the Ganges. The introduction of all would have made what is already, I fear, too prolonged, quite unbearable. Some of them will afford me matter for future reference. In conclusion, our arrival at this place was the occasion for much gratitude to God, who had so wonderfully preserved us. We *felt* that God had been with us, and, encouraged by this, we looked upon the future. May similar blessings be always vouchsafed to us, and may we, impressed by these favours, be more and more anxious to promote the glory of Him

who is our bountiful benefactor. I trust God will yet give us great success here. Something has been done, and more will yet be done in the name of Jesus. Your brother, in Christ, JOHN S. WOODSIDE.

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EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Mission House, Saharanpur, June 25, 1850.

REV. AND VERY DEAR BROTHER:—

As Mr. Woodside has written so much, and so well for the Banner lately, I have felt relieved from the necessity of writing for its pages, as in former years. Indeed, I find now so little time left from other duties, that it would not be possible to do much more than get through a pretty extensive correspondence in this country and at home. I am now the Treasurer of the mission, and this occupies a good deal of time. I have just written for this mail, communications to the youth at Massies' Creek, Xenia, and to the members of the Bible Class at Amherst Point, informing them that lads have been selected in the Boarding School, to whom we have given the names, Hugh M'Millan, and Alexander Clarke, and to be henceforth known as their beneficiaries. I have only time left to write you this short and hurried note. We have passed through a very trying season of hot winds with the thermometer often at 116° in the shade, and falling very little during the night. At Agra, so intense was the heat, that more than fifty persons died from this cause in one day. But although I was often exposed to this heat, at all hours of the day, in superintending our church building, I did not suffer much. The rains have now set in, and we feel the change to be grateful, but it is like passing from an atmosphere of dry air from a heated furnace, to a vapour bath. The most unhealthy part of the season is still before us. But we have great cause of thankfulness that all the mission families, and every one living in the premises are in good health. The new church has been roofed in, and the tower is going up. During the rains it will be handsomely finished inside, and at the close it will be plastered outside. The plan is admired by every body. The attendance at the city church continues good, and our labours there are interesting, but still we hear but few *serious* inquiries, from a people who appear satisfied with earthly things, and have but few thoughts about the future. We want an outpouring of the Spirit's influence. Oh, when will it be granted? How easy it would be for the Lord to display his power before the heathen, and to convert many as well as few. May we not hope that if we exercise faith and patience he will do so? Oh for more importunate and prevailing prayer. We trust you do not forget us. Give our united and most affecting regards to all our friends.

Yours, ever, J. R. CAMPBELL.

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EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, 26th July, 1850.

MY VERY DEAR BROTHER STUART,—

Your very interesting letter of April 29th is now before me. It was received on the 1st inst., and afforded us, as all your communications do, much gratification. Every thing regarding the general movements and progress of our church at home, as well as of individual congregations, is perused with eagerness. We rejoice with you in your prosperity,—

we sympathize in your trials and discouragements; and though far away in a heathen land, we shall always feel that we are united in brotherhood with many warm Christian hearts in that delightful land, from which, for Christ's sake, we are happy to remain in voluntary exile. We think that many tokens for good from the Head of the church, have of late been bestowed upon our branch of Zion, and now, that she is increasing as well as strengthening her stakes at home, and imbibing more fully than ever of the missionary spirit, may we not hope that by and by she will lengthen her cords still farther, and stretch out her curtains, so as to afford shade and protection to many of the poor heathen, long cast out of all Christian privileges, and without God and without hope in the world. This thought leads me to mention a circumstance that has occurred since I last wrote, and by which an important opening has been presented to us for extended usefulness, and a loud call made upon us to go up and occupy the breach, where a standard bearer has fallen. A few weeks since the Rev. Mr. Thompson, the father-in-law to Mr. Caldwell, has been called away suddenly from his labours in the city of Delhi,—the ancient capital of the Mogul Empire in the East,—a post that he has occupied nearly thirty years. It is expected that the Baptist Missionary Society, with which he was connected, will not continue to hold this important station, and it seems like a providential call for us to occupy the ground. Brother Caldwell having resided some time at Delhi, a few years ago, seems disposed to enter upon that interesting field of labour, if he had an associate. Now you know it was our original intention to have four men in India, and to occupy two stations. If, therefore, the church could send us another man at once, here is a station, probably second to none in India for importance, where we could enter upon labours that have been long continued, where much good seed has been sown, and where our efforts might be attended with an abundant success. It always pains me exceedingly to think of any missionary post being given up, and especially when labours have been long continued at it, and some good beginnings have been made. In addition to the partial, if not total loss of all the labours that have been expended, and the advantages that have been gained, it is a reproach to the Christian church, and a ground of triumph to the heathen, thus to see the field deserted, and given back to the Prince of Darkness. Oh, how will the enemy triumph on this occasion, if the very citadel of his strength, where the gospel has been proclaimed for twenty-nine years, where a Christian church has been formed, where many have been inquiring after the way of salvation, and many, it is presumed, are halting between two opinions, be given up without a struggle! To what shall we ascribe such a failure as this, should it really take place? Must it be put down to the account of avarice on the part of Christian men, who have not the heart, though God has given them the means to send the gospel to the heathen? Or, more natural to suppose, will it arise because there is no young man to be found, possessed of sufficient moral bravery to occupy this high place of the field, and of such a self-sacrificing spirit in the cause of his heavenly Master, as to dispose him to come up to the help of the Lord against the mighty? We trust, for the honour of religion, that none of these things will be, but that, as the Lord opens up the way into the heart of Satan's kingdom, and, by his providence, beckons to the church to follow on in the execution of his plain and pressing command to take possession of such strongholds of

the enemy, she will promptly follow in his steps, and discharge her high commission faithfully. If our Christian people will furnish the means, (and from what I know of them, I am convinced they would do it cheerfully, if suitable measures were taken to draw out their liberality,) I have not a doubt that God will provide himself with a lamb for the sacrifice, or, in other words, throw the missionary mantle on some Elisha,—on some of the sons of the prophets, and, in due time, may bring him over here to do a great work for Christ in pagan India. I think there are several at present in connexion with the Seminary who would offer willingly. We want a few men who possess talents of a high order, and whose acquirements would fit them for important posts. Think of this suggestion, dear brother, and talk of it to others.

In consequence of the decease of Mr. Thompson, brother Caldwell had to go to Delhi, in order to assist the family in settling his affairs. It is probable he will be absent two months, but he has an opportunity of doing missionary work there, as well as he would have had here. He was accompanied by one of our Catechists, John Gabriel, who died shortly after reaching Delhi. The weather was remarkably hot on the journey, and cholera seems to have terminated his life suddenly. Thus, since the beginning of the year, two of our Catechists have been removed from this station. May the Lord speedily raise up more to take their place, as such men are very important auxiliaries in the missionary work. We have passed through a very trying season so far, and are just entering on the most sickly part of it. Our poor children look as pale as death. We thought the rains had set in early in June, but the hot winds returned with great violence, and the rains did not actually commence until the 18th inst., which was a month later than usual. I am thankful to say, however, that all on the missionary premises are enjoying a pretty good share of health. Our missionary work goes on as usual. We have lately established two native schools. One man, formerly a faquir, has joined us, and wishes to profess Christianity. We shall keep him awhile on trial, before baptism. We hope the time is drawing near, when many will flock to the gospel standard. We labour cheerfully in hope, for we know who hath promised.

Now, my dear brother Stuart, excuse this hasty letter, written in the midst of many interruptions.

Our church was roofed a month ago, and is being finished inside. Already the spire is raised more than 50 feet. It will be a very chaste and handsome building. We hope soon to hear of the bell, &c., having been shipped for Calcutta. Our Agent in Calcutta, now, is Edward Shearin, Esq. With the united Christian regards of all the missionaries,

Ever yours affectionately, J. R. CAMPBELL.

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### **Ecclesiastical Proceedings.**

#### INSTALLATION OF REV. THOMAS FLAVEL.

The Rev. Thomas Flavel having been regularly dismissed from the Philadelphia Presbytery, and having become connected with the Ohio Presbytery, accepted a call made for his ministerial services by the Cincinnati Congregation. His installation took place in the month of September. We hope the labours of their much esteemed pastor may be much blessed to the interesting and important congregation of which he has now taken the spiritual supervision.

[For the Banner of the Covenant.]

ORDINATIONS IN THE WESTERN REFORMED PRESBYTERY.

On the 16th of Sept. ult., Mr. George M. Lamb was ordained to the office of the holy ministry by the Western Presbytery of the Reformed Presbyterian church, and installed in the pastoral charge of the Rock Prairie congregation, Rock co., Wisconsin. The Rev. Samuel Wylie preached the ordination sermon from 1 Tim. iii. 1; proposed the usual questions, and offered up the ordaining prayer. The Rev. John M'Master delivered the charge to the pastor, and Rev. John W. Morrison the charge to the people. After singing, the exercises were concluded by the pastor pronouncing the benediction.

On the 18th of Sept. ult., Mr. James Pearson was also ordained to the office of the holy ministry, by the Western Presbytery of the Reformed Presbyterian church, and installed in the pastoral charge of the Washington congregation, Kane co., Ill. The Rev. John M'Master preached the ordination sermon from Acts xxvi. 16—18, proposed the usual questions, and offered up the ordaining prayer. The Rev. John W. Morrison delivered the charge to the pastor, and Rev. Alexander M. Stewart the charge to the people. A psalm being sung, the services were closed by the pastor pronouncing the benediction.

Both of the above named congregations are of comparatively recent organization. They have now succeeded in obtaining settled pastors, and the fields around them are white to the harvest; let the prayers of the church ascend in their behalf, that under the ministry of their respective pastors they may be edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, be multiplied. By the ordination of Messrs. Lamb and Pearson, the Western Presbytery now numbers nine ministers, all of whom have settled charges, whilst but a few years ago, the Rev. Messrs. John Kell and Samuel Wylie were its only constituent members. With this increase of ministers, all having a settled charge, the number of organized congregations is also greater than when but two members formed the Presbytery. In looking at this, we are called on to exclaim, "What hath God wrought!" Still, however, there is room for many labourers of the right sort; our territory is large, and there are many fields ripe to the harvest, and suffering from want of reapers. M.

*Princeton, Oct. 3d, 1850.*

The Post Office address of Mr. Lamb, is Rock Prairie, Rock county, Wisconsin.

That of Mr. Pearson, Udina, Kane county, Illinois.

Editorial.

LETTER TO THE REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

We have been pleased to learn from various sources that the letter addressed to our sister Synod in Scotland, has met with so cordial a reception. We observe that it is published in full in the Scottish Presbyterian—the Editor of that periodical remarking, that "it will be perused with deep interest, from the

excellent spirit which it breathes, the important intelligence it conveys, and the happy style in which it is written."

#### DAY OF FASTING AND HUMILIATION.

It may be considered proper to remind our readers that the *last Thursday* (the 28th day) of this month, has been appointed by the late General Synod to be observed as a Day of Fasting and Humiliation. The moral condition of our country is, in many respects, so deplorable, that it should lead to sincere and fervent penitential exercises. In addition to the causes enumerated in the act of Synod appointing the day, we should not forget the cruel and most atrocious, and anti-scriptural law passed by the late Congress in regard to the *fugitive slave*. That such a law stands upon the statute book is a deep disgrace to humanity, to religion, to the American name. A law so directly repugnant to the spirit and the letter of the Bible, should have no respect from any one who would obey God rather than man. We trust that there are many whose *consciences* will not permit them to obey it, while their hearts would shudder at complying with its inhuman requisitions. We hope its effect will be to lead to more kindness to the poor, oppressed negro, who has made his escape from his master. It should be made a subject of earnest prayer that it may be speedily repealed.

#### NEWS FROM INDIA.

After having had no communications from India for several months, we had the pleasure a short time ago of receiving the letters of three mails at one time. Extracts from some of these are published in the present number. It will be observed by the one which bears the latest date that another of the Assistants in the Saharanpur Mission has been called away from his earthly labours, and also that the Rev. Mr. Thompson, who has been well known for many years as a most active and devoted Missionary, has entered into his rest. Who will fill the places thus left unoccupied? Are there not some of our readers who are ready to offer themselves willingly, and say with the spirit of the evangelical prophet—"Here am I, send me?" We call the attention of our readers especially to the suggestion made by Mr. Campbell in regard to the establishment of a station in the ancient city of Delhi, long celebrated as the capital of India. We would rejoice to see our church taking hold of this subject, and furnishing the men and the means necessary for the purpose. It *might* be done—*shall it be?*

#### NOVA SCOTIA.

While the present number of the Banner has been passing through the press, we have had the pleasure of meeting with the Rev. A. Clarke, of Amherst, N. S., now on a visit to the United States, with a view to attend the fall meeting of the Northern Presbytery. We have been much pleased to find that his own health has been measurably restored, while both of the younger brethren "continue strong for work." The prospects of this mission are of the most encouraging character—large and attentive audiences, and interesting accessions to the number of the communicants, leading to the belief of the presence and blessing of the SPIRIT of God. In our next number we design to publish some communications which will give very pleasing details.





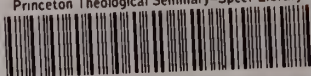
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